

Chapter 3

Takfir al-Mushrikin

In this chapter, we will begin the discussion, with the help of Allah (*ta'ala*), regarding *takfir al-mushrikin*. We will be discussing two issues:

The first issue: we will answer the question: “What is the position of *takfir* in the *Din*?”

The second issue: we will mention the *'illah*, *manat*, or *sabab* (i.e., the reason) of *kufr* in relation to the *mutawaqqif* (refrainer) of *takfir al-mushrikin*.

Before we go into explaining these, we would like to first mention some statements of the people of knowledge regards to the *kufr* of the one who does not make *takfir* of the *kafir*...

Abul-Hasan al-Malati ash-Shafi'i (*rahimahullah*) said, “The people of the *Qiblah* in totality have agreed, with no disagreement between them, that whoever doubts [the *kufr*] of the *kafir*, then he is a *kafir*.”⁴⁸

⁴⁸ *Tanbih war-Radd 'ala Ahlil-Ahwa wal-Bida'*, p. 40.

Qadi 'Iyad (*rahimahullah*) said, “We make *takfir* of whoever does not make *takfir* of anyone who follows another way instead of the way of the *Muslimin*, or stops regarding them, or doubts [their *kufr*], or validates their way, even if he professes Islam and belief in it and believes in the falsehood of every other path, as by displaying what opposes it (i.e., by refraining from *takfir*) he is a *kaafir*.”⁴⁹

An-Nawawi (*rahimahullah*) said, “Whoever does not make *takfir* of those who follow a way instead of Islam, like the Christians, or doubts in regards to making *takfir* of them, or validates their way, then he is a *kaafir*.”⁵⁰

Al-Hajjawi (*rahimahullah*) stated explicitly whoever “does not make *takfir* of those who follow a way instead of Islam, like the Christians, or doubts their *kufr*, or validates their way... then he is a *kaafir*.”⁵¹

Al-Buhuti (*rahimahullah*) stated likewise *takfir* of whoever “does not make *takfir* of those who follow a way instead of Islam, like the people of the Book, or doubts their *kufr*, or validates their way.”⁵²

⁴⁹ *Asb-Shifa bi-Ta'rif Huquq al-Mustafa*, v. 2, p. 286.

⁵⁰ *Rawdah at-Talibin*, v. 10, p. 70.

⁵¹ *Al-Iqna'*, v. 4, p. 298.

⁵² *Sharh Muntaha al-Iradat*, v. 3, p. 395.

And Shaykh al-Mujaddid Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*) said, “Whoever does not make *takfir* of the *mushrikin*, or doubts their *kufr*, or validates their way has disbelieved by *ijma*’ (consensus).”⁵³

Now we move forward to explaining the first issue which is answering the question: “What is the position of *takfir* in the *Din*?”

The answer is that *takfir* is purely a *hukm shar’i* (lit. a legislative ruling). It does not enter into the *‘aql* nor does it fall under the issue and meaning of *asl ad-Din* which we previously explained in the last chapter. Therefore, *takfir al-mushrikin* is from the *wajibat* of the *Din* and not from *asl ad-Din*.

Ok, what is the difference?

The difference is that what is from *asl ad-Din*, then there is no excuse of ignorance and it is not conditioned to establish the *hujjah* on whoever leaves it or leaves part of it.

As for *takfir*, then it is a *hukm shar’i* and there is an excuse of ignorance and *tawil* (interpretation) in respect to it.

Also, *takfir* is not upon one level, rather, there are different levels. So from it is that which is known in the *Din* by

⁵³ *Ad-Durar as-Saniyyah*, v. 10, p. 91.

necessity, like *takfir* of whoever Allah made *takfir* of specifically in His book, such as Iblis; Fir‘awn; and whoever follows a way instead of Islam like the Christians; the Jews; and the idol worshipers. And what is below that from what is differed upon with regards to *takfir* of its doer, like leaving the *salah* and other than that. In addition to that, between them there are varying degrees, which we will soon address in a forthcoming chapter, with the permission of Allah (*ta‘ala*).

Thus we say: Verily, *takfir* is from the *wajibat* of the *Din*, a *hukm shar‘i*, it has no source except from the *shar‘i* evidences, and that the *‘aql* has no place in it. This is what is followed and affirmed by the people of knowledge and what they have fixated in this matter. And we will relate some of their statements to you:

Qadi ‘Iyad (*rahimahullah*) said, “Title: A Chapter in Clarifying Sayings That Are To Be Considered Kufr, Disputed To Be Kufr, and What is Not Kufr. Know, that verifying this chapter and clarifying the ambiguity in it is to be taken from the *Shar’* (i.e., the *Shari‘ah*), the *‘aql* has no part in it.”⁵⁴

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “*Takfir* is a *hukm shar‘i* which renders someone’s wealth permissible to take, his blood permissible to shed, and sentencing one with

⁵⁴ *Asb-Shifa bi-Ta’rif Huquq al-Mustafa*, v. 2, p. 282.

abiding in the Fire. Thus it is taken how the rest of the *shar'i* rulings are taken.”⁵⁵

And he (*rahimahullah*) said, “Indeed, *kufr* and *fisq* are *shar'i* rulings; they are not like those matters which are established by the *‘aql*. The *kafir* is whoever Allah and His messenger said is a *kafir*, and the *fasiq* is whoever Allah and His messenger said is a *fasiq*, just as the believer and Muslim is whoever Allah and His messenger said is a believer and Muslim...” Until he said, “So this issue, all of it, is established by the *Shar’*.”⁵⁶

And he (*rahimahullah*) said, “*Iman* and *kufr* are from those rulings which are established by the Message, and it is by *shar'i* evidences that distinguish between the believer and the *kafir*, not the intellectual proofs.”⁵⁷

Al-‘Allamah ibnul-Qayyim (*rahimahullah*) said,

[Placing] *kufr* is the right of Allah then *rasuluhu* (His messenger)... Established by the texts not by the saying of *fulan* (so-and-so)...

Whoever the Lord of creation and *‘abduhu* (His slave)... Described as a *kafir*, then he is a possessor of *kufran*.”⁵⁸

⁵⁵ *Bughyah al-Murtad*, p. 345.

⁵⁶ *Minhaj as-Sunnah an-Nabawiyyah*, v. 5, p. 92.

⁵⁷ *Majmu’ al-Fatawa*, v. 3, p. 328.

⁵⁸ *Al-Kafiyah ash-Shafiyyah*, p. 858.

Ibn Wazir as-San‘ani (*rahimahullah*) said, “The evidence for *kufir* and *fisq* are not taken except by the explicit revealed texts, and there is no dispute regarding that.”⁵⁹

Based on that we say: whoever is ignorant of a *hukm* of the *Shar’* regarding one of the *kuffar* or *mushrikin*, or one of their groups, then his ruling is not like the ruling of the one who commits *shirk*, because that which is *shirk* nullifies *asl ad-Din*, as we mentioned in the previous chapter. But rather, his ruling is like the ruling of anyone else who is ignorant of some rulings of the *Shari‘ah* or some of the obligations of Islam. So whoever has had the *hujjah* of the Message established against him regards to that disbelieves, but whoever has not had the *hujjah* of the Message reach him, then he is not a *kafir*. This is in contrast to being ignorant of *tawhid*, which is *asl ad-Din*, for indeed, he is a *kafir* with the *kufir* of ignorance.

This is what is followed and established by the people of knowledge regarding the difference between being ignorant of *asl ad-Din* and being ignorant of the *shar‘i* obligations.

Imam Muhammad ibn Nasr al-Marwazi narrated from a group of people of *hadith* that they said,

⁵⁹ *Al-Awasim min al-Qawasim*, v. 4, p. 179.

It is clear that knowledge of Allah is *iman* and ignorance of Him is *kufr*. Similarly, fulfilling the obligations is *iman* but being ignorant of them before they are revealed is not *kufr*...

Whoever rejects and denies these obligations now has disbelieved in the information revealed by Allah. But a Muslim who does not have knowledge of the revealed texts of Allah is not regarded as a *kafir*, and ignorance of Allah, in any case, is *kufr* whether before or after the *khabar* (revealed texts).⁶⁰

Concerning the manner in which establishing the *hujjah* takes place and how that condition is fulfilled before *takfir* differs depending on whether the matter is apparent and obvious or hidden and obscure. Thus the *hujjah* could be established on the *mutawaqqif* from *takfir* in a place where knowledge was present, so that the refraining is done from abandonment and is not done due to ignorance, and there being no excuse except if he was new into Islam or was raised in a remote area. On the other hand, indeed, the establishment of the *hujjah* could be by explaining the *shar'i* text indicating the *kufr* of whoever does or says this or that, and the general reaching of the Quran would not be sufficient. For verily, in some cases the establishment of the *hujjah* is by explaining the

⁶⁰ *Ta'dhim Qadar as-Salah*, v. 2, p. 520.

evidence alongside removing the misconception and responding to the evidences of the opponent.

There will be further clarification regarding this matter in the discussion on the levels of those who refrain from *takfir*.

Indicating the difference between the ignorance of *Shari'ah* rites and the ignorance in *asl ad-Din*, or regarding *takfir al-mushrikin* being from the *Shari'ah* rites and not from *asl ad-Din* are a number of evidences; from them:

Indeed, all of the prophets (*'alayhim as-salam*) began by calling their people to the worship of Allah alone with no partners. And if ignorance in the rulings of *takfir* was *kufr* there would not have been a moment of delay in clarifying *asl ad-Din*.

As well, from the proofs of this differentiation that *takfir* is from the *wajibat* of the *Din* and not from *asl ad-Din* is what is confirmed from the *Sahabah* (*radiyallahu 'anhum*) with regards to refraining from *takfir* of people who fell into *riddah* (apostasy) and calling them *Muslimin*. When the *ayat* were revealed making it clear the *kufr* of those people, they (i.e., the *Sahabah*) were not asked to repent from their *tawaqquf* (refrainment). Whereas it is confirmed that one of the *Sahabah* fell into *shirk* out of ignorance, despite that, the *Sahabah* declared his *kufr*, and the Prophet (*sallallahu 'alayhi wa*

sallam) ordered him to renew his *islam*. This proves the differentiation between falling into *shirk* due to ignorance and between being ignorant of the *Shari'ah* rites and rulings.

On authority of ibn 'Abbas (*radiyallahu 'anhuma*), that he said,

Some of the people of Makkah accepted Islam but they used to hide their *islam*. Then the *mushrikin* took them out with them on the Day of Badr. Some were wounded and some of them were killed. The *Muslimun* said, "These companions of ours were *Muslimin* and were forced [to go out], so seek forgiveness for them." Then the *ayah* came down, "Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, 'In what [condition] were you?' They will say, 'We were oppressed in the land.' The angels will say, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination." So a message was sent with this *ayah* to those *Muslimin* who remained and that there is no excuse for them. They then left, but the *mushrikin* followed and caught up with them and dragged them into *fitnah*. Therefore, this *ayah*: "And of the people

are some who say ‘we believe in Allah,’” was sent down.⁶¹

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (*rahimahumullah*) said, “Thus Allah revealed this *ayah* and made clear the ruling of those *mushrikin* and that they are from the people of the Fire, even though they professed Islam.”⁶²

And on the authority of Sa’d ibn Abi Waqqas (*radiyallahu ‘anhu*) that he said,

We were talking about something, and I had only recently left *jahiliyyah* behind, so I swore by al-Lat and al-‘Uzza. The companions of the Messenger of Allah said to me: “What a terrible thing you have said! Go to the Messenger of Allah and tell him, for we think that you have committed *kufr*.” So I went to him and told him, and he said to me: “Say *la ilaha illallah wahdahu la sharika lah* (there is none worthy of worship except Allah alone with no partners) three times, and seek refuge with Allah from the *Shaytan* three times, and spit dryly to your left three times, and do not say that again.”⁶³

⁶¹ Narrated by at-Tabari in his *tafsir* (v. 9, p. 102) with an authentic chain.

⁶² *Ad-Durar as-Saniyyah*, v. 10, p. 241.

⁶³ Narrated by an-Nasai with a *jayyid* chain.

Ibnul-Wazir as-San‘ani (*rahimahullah*) commented on this *hadith* and said, “This is a command to renew [one’s] *islam*.”⁶⁴

Ibnul-‘Arabi al-Maliki (*rahimahullah*) said, “Therefore, whoever swears by al-Lat and al-‘Uzza while in Islam, and puts stress on that, meaning, of glorification, is in reality a *kafir*.”⁶⁵

Shaykh Sulayman ibn ‘Abdillah (*rahimahullah*) said, “It was taken from it (i.e., the *hadith* of Sa’d) by a group of scholars who said if he was to swear by other than Allah, [then he] disbelieves and commits *shirk*. They said because the Prophet (*sallallahu ‘alayhi wa sallam*) ordered him to renew his *islam* by saying *la ilaha illallah*; if he had not disbelieved, he would not have been ordered to do so. The majority of scholars, on the other hand, said he does not fall into major *kufr* that removes one from the *Millah* and that rather, it is minor *shirk*.”⁶⁶

Thus he was not excused (*radiyallahu ‘anhu*) for falling into that, even though he just recently left *jahiliyyah*.

Also, from the proofs of this differentiation that *takfir* is from the *wajibat* of the *Din* and a *hukm shar‘i*, and not from *asl ad-Din* which no one is excused in, is what is narrated from the *Sahabah* (*radiyallahu ‘anhum*) in their differing amongst each

⁶⁴ *Ithar al-Haqq ‘ala al-Khlaq*, p. 380.

⁶⁵ *Aridah al-Ahwiidhi*, v. 1, p. 28.

⁶⁶ *Taysir al-‘Azz al-Hamid*, p. 529.

other regards to *takefir* of some *murtaddin*. When Allah (*ta'ala*) clarified the *kufr* of those people (i.e. the *murtaddin*), He did not order those who refrained from *takefir* to renew their *islam*.

Indeed, Allah (*ta'ala*) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance]. They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah.”⁶⁷

What is authentic in relation to the reason for its revelation is that the Prophet (*sallallahu 'alayhi wa sallam*) went out to [the Battle] of Uhud and some people then who were originally with him, left and turned back. The *Sahabah* of the Prophet (*sallallahu 'alayhi wa sallam*) were split on two opinions concerning them; some said, “We should kill them,” while others said, “Do not.”⁶⁸

And it has been authentically reported from Mujahid (*rahimahullah*) that he said,

⁶⁷ An-Nisa: 88-89.

⁶⁸ Agreed upon.

Some people came out from Makkah until they reached Madinah. They claimed to be *muhajirun* and then committed *riddah* after that. They asked the Prophet (*sallallahu ‘alayhi wa sallam*) for permission to return to Makkah and to take their goods in order to trade. The believers differed regarding them; some said, “They are *munaḥiqun*,” and others said, “They are believers.” Then Allah showed their *nifaq* and ordered to fight them.⁶⁹

Indeed, it was also reported with this meaning from ‘Abdur-Rahman ibn ‘Awf and ibn ‘Abbas (*radiyallahu ‘anhum*). Additionally, it was authentically narrated in *mursal* (i.e., missing a companion in the narration) form from a number of *Tabi’in*, and they are: ‘Ikrimah, as-Suddi, Qatadah, and Muhammad ibn Ka’b al-Qaradhi (*rahimahumullah*).

Imam at-Tabari (*rahimahullah*) said in his explanation of the *ayah* of His (*ta’ala*) saying: “What is [the matter] with you that you are two groups concerning hypocrites while Allah has made them fall back [into error and disbelief] for what they earned?” He said,

⁶⁹ Narrated by at-Tabari with an authentic chain.

It means: Allah returned them to the rulings of the people of *shirk*, in that their blood is permissible to be shed and their offspring enslaved.⁷⁰

Indeed, Imam at-Tabari gave precedence to the opinion that the reason for the revelation of this *ayah* was concerning a people who apostatized from Islam. He said, after mentioning the different sayings of the *Salaf* regards to the reason for its revelation,

And the first of these opinions is correct. The opinion which stated this *ayah* was revealed in regards to the differing of the companions of the Messenger of Allah (*sallallahu 'alayhi wa sallam*) concerning people who apostatized after Islam from the people of Makkah.⁷¹

Ibn Abi Zamanin (*rahimahullah*) said,

They were people from the *munafiqin* who were in Madinah then left to Makkah. Then they left Makkah to Yamamah for trade, and then they apostatized from Islam and exposed what was in their hearts of *shirk*. Therefore, the *Muslimin* met up with them and were split into two (i.e., two groups) regarding them.

⁷⁰ *Tafsir at-Tabari*, v. 8, p. 7.

⁷¹ *ibid*, v. 8, p. 13.

Some said: “Their blood is permissible. They are *mushrikin murtaddin*.” Others said: “Their blood is not permissible. They are a people who *fitnah* took hold of.” As a result, Allah (*ta‘ala*) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites.”⁷²

Another proof is what is favored by a group of scholars in that ‘Umar ibnul-Khattab (*radiyallahu ‘anhu*) refrained from *takfir* of those who resisted the *zakah* in the beginning. When Abu Bakr (*radiyallahu ‘anhu*) clarified their *kufr* to him, he agreed with him and was not asked to repent from his refraining in relation to them.

Verily, it is authentically reported from ‘Umar (*radiyallahu ‘anhu*) that he said to Abu Bakr about the *murtaddin*,

How can you fight the people when the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “I was ordered to fight the people until they say *la ilaha illallah*, so whoever says that, his wealth and self is protected from me except by its right (i.e. accordance to *Shari‘ah*), and their account is with Allah.”⁷³

⁷² *Tafsir al-Quran al-‘Aziz*, v. 1, p. 393.

⁷³ *Sahih al-Bukhari*, v. 2, p. 105, #1399.

As a matter of fact, some of the leading scholars of the *Salaf* refrained, in the beginning of the matter, from *takfir* of those who said the Quran is created. And from them are some who refrained from declaring the *kufr* of the Jahmiyyah, despite its severity. They were not *kuffar* due to that, and when the evidence indicating their *kufr* became clear to them, they did not refrain [from *takfir*] of them, nor did they renew their *islam* due to their prior refrainment.

On the authority of Yaqub ibn Ibrahim ad-Dawraqi who said,

I asked Ahmad ibn Hanbal about the one who says the Quran is created, and he replied back to me, “I used to not make *takfir* of them until I read [some] *ayat* from the Quran: ‘So if you were to follow their desires after what has come to you of knowledge.’ And His saying: ‘After the knowledge has reached you.’ And His saying: ‘He has sent it down with His knowledge.’”⁷⁴

And from ibn ‘Ammar al-Mawsili (*rahimahullah*) who said,

Ibnul-Madini said to me: “What prevents you from making *takfir* of them (i.e., the Jahmiyyah)?!” And I had initially refrained from making *takfir* until

⁷⁴ Cited by Abi Ya’la in *Tabaqat al-Hanabilah* (v. 1, p. 414) from the book of al-Khallal, and its chain is *jayyid*.

ibnul-Madini said to me what he said; so when he gave in during the *Mihnab*, I wrote to him reminding him of Allah and reminding him of what he told me in making *takfir* of them.⁷⁵

And with that we conclude the first issue...

We now begin the second issue which is: “What is the *manat*, ‘illah, or *sabab* of *kufr* for the one who refrains from *takfir al-mushrikin*?”

The answer: It is due to *takthib* (belying) and denying the *Shari’ah* texts. By looking at the statements of the people of knowledge regarding this nullifier it is apparently clear that what is firmly settled is that the *kufr* of the one who refrains from *takfir* returns back to belying and denying the *Shari’ah* texts, not from the angle of nullifying *asl ad-Din*.

Verily, a multitude of scholars repeatedly made mention of this *manat* based on that fact that *kufr* here is due to rejecting the widespread legal rulings that are agreed upon, or due to rejecting what is known from the *Din* by necessity.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “*Kufr* is only by rejecting what is known from the *Din* by necessity, or

⁷⁵ Narrated by al-Khatib al-Baghdadi in *Tarikh Baghdad* with an authentic chain.

rejecting the widespread legal texts that are agreed upon and what is similar to that.”⁷⁶

Here is what we have found concerning this from the sayings of the people of knowledge who stated the *manat* of *kufr* for the *mutawaqqif* of the *kafir*.

Indeed, Qadi ‘Iyad mentioned the reason for *takfir* of the *mutawaqqif* of the Jews, Christians, and from those who conflict with the *Din* of Islam, according to what was cited from al-Baqillani:

Because the *Tawqif* (the revealed texts) and consensus agreed on their *kufr*, so whoever refrains from that has rejected the evidences and texts, or he doubted them; as rejecting or doubting these two does not come except from a *kafir*.⁷⁷

Ibnul-Wazir as-San‘ani (*rahimahullah*) said about the issue of making *takfir* of the one who doubts in regards to [the *kufr* of] the idol worshiper and does not make *takfir* of him: “There is no other reason except that his *kufr* (i.e., the idol worshiper) is known in the *Din* by necessity.”⁷⁸

⁷⁶ *Majmu’ al-Fatawa*, v. 1, p. 106.

⁷⁷ *Asb-Shifa bi-Ta’rif Huquq al-Mustafa*, v. 2, p. 28.

⁷⁸ *Ar-Rawd al-Basim*, v. 2, p. 508.

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (*rahimahullah*) explained the reason being for making *takfir* of one who says “that it is not permissible to make *takfir* of one who says the *shahadatayn* even if he worships other than Allah,” by stating, “Because whoever says that has belied Allah, His messenger, and the consensus of the *Muslimin*.”⁷⁹

And some of the *Aimmah ad-Da’wah an-Najdiyyah* said, “Indeed, those who do not make *takfir* of the *mushrikin* have not affirmed [belief in] the Quran. For verily, the Quran has made *takfir* of the *mushrikin* and has ordered to make *takfir* of them, to take them as enemies, and to fight them.”⁸⁰

⁷⁹ *Ad-Durar as-Saniyyah*, v. 10, p. 250.

⁸⁰ *ibid*, v. 9, p. 291.

Chapter 4

Takfir al-Mushrikin

(Part 2)

In this chapter, we will continue the discussion, with the help of Allah (*ta'ala*), regarding two issues:

The first: “Is all of *takfir al-mushrikin* upon one level or upon multiple levels?”

The second: We will make mention of the different levels of the *mutawaqqifin* (refrainers) of *takfir al-mushrikin*...

We will now begin with the first issue: “Is all of *takfir al-mushrikin* upon one level or upon multiple levels?”

The answer: The words of the people of knowledge have stipulated that *takfir* is a *hukm shar'i* upon different levels dependent on two matters:

The first: how strongly established it is in the *Shar'*; meaning, how clear and apparent is the *shar'i* evidence for the *kufir* of

so-and-so from the people, and it is what is known as knowing the *hukm*...

The second: how firmly established it is that the specific individual who fell into *shirk* and *kufr* is, and it is what is referred to as knowing the *hal* (the reality). And it is by seeing, or by hearing, or by the testimony of witnesses...

Indeed, Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “*Takfir* is a *hukm shar‘i* which renders someone’s wealth permissible to take, his blood permissible to shed, and sentencing one with abiding in the Fire. Thus it is taken how the rest of the *shar‘i* rulings are taken. At times it is perceived to be certain, sometimes highly assumed, and at other times hesitation occurs in it. Whenever hesitation comes, refraining from *takfir* is given precedence, while rushing into *takfir* occurs habitually with those whom are overcome by ignorance.”⁸¹

That opposes the claim of those who say that all types of *kufr* and *shirk* are upon one level and that it is to be known by both the knowledgeable and the ignorant. There is no doubt in the invalidity of this claim and its opposition to what has been stated by the people of knowledge with regards to this

⁸¹ *Bughyah al-Murtad*, p. 345.

issue. Rather, it even clashes with the texts which state that some types of *kufr* are worse and more severe than others.

He (*ta'ala*) said, "They were nearer to disbelief that day than to faith."⁸² And He (*ta'ala*) said, "Indeed, the postponing [of restriction within sacred months] is an increase in disbelief."⁸³ And He (*ta'ala*) said, "Those who disbelieved after their belief and then went on increasing in *kufr*..."⁸⁴ And He (*ta'ala*) said, "The bedouins are more severe in *kufr* and *nifaq*."⁸⁵

As for the second issue, and it is: the varying levels of the *mutawaqqifin* in *takfir al-mushrikin*...

So we say: Verily, with regards to the *mutawaqqifin* in *takfir al-mushrikin* there are varying levels dependent on the strength of the *shar'i* evidence and the apparantness of the *kufr* or *shirk*...

Shaykh al-Mujaddid Muhammad ibn 'Abdil-Wahhab (*rahimahullah*) said, "Those *tawaghit* whom the people believe in, commend, and order the people with, from the people of al-Kharaj and other ones well-known and famous to all; they are all *kuffar* apostates from Islam. And whoever argues for

⁸² Al 'Imran: 167.

⁸³ At-Tawbah: 37.

⁸⁴ Al 'Imran: 90.

⁸⁵ At-Tawbah: 97.

them, or rebukes whoever makes *takefir* of them, or claims that their actions - although wrong - does not take them to *kufr*, then the least one can say about this defender is that he is a *fasiq*. His advice is not taken, nor his testimony, and *salah* is not performed behind him.”⁸⁶

Consider his statement and how he recognized different levels of the *mutawaqqif* of those *tawaghit*; the lowest level among them is *fisq*. And this confirms that the *mutawaqqifin* of the *mushrikin* have different levels and degrees.

These levels are based on the strength of the textual evidence and how apparent the *kufr* or *shirk* is, regardless of its severity. The *shirk* might be more severe in one case, while it is not as apparent as that which is less severe than it.

An example of that is: the *shirk* of the idol worshiper compared with the *shirk* of the Jahmiyyah. The ruling of *takefir* of the *mutawaqqif* of the idol worshiper is stronger than the ruling of *takefir* of the *mutawaqqif* of the Jahmiyyah because the worship of idols is more well founded in apparentness than that of *tajabbhum*,⁸⁷ even though *tajabbhum* is more severe in *shirk*.

⁸⁶ *Ad-Durar as-Saniyyah*, v. 10, p. 52.

⁸⁷ Publisher's note: It is the creed of the Jahmiyyah which includes, but not limited to, denying the attributes of Allah.

Al-‘Allamah ibnul-Qayyim (*rahimahullah*) said, “Indeed, the *mushrik* who affirms the attributes of the Lord is better than the denying rejector of His perfect attributes... So where is the comparison in maligning and denying the attributes of perfection, from worshiping an intermediary between the True Deity, and a worshipper who seeks nearness to Him by worshiping that intermediary, doing so out of magnifying and honoring Him (i.e., there is no comparison). The disease of this *ta’til* (rejection) is a continual disease which has no cure.”

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And he (*rahimahullah*) said, “The *shirk* of the worshiper of the idols, the statues, the sun, the moon, and the stars, is far better than the ‘*tawhid*’ of those (i.e., Jahmiyyah). Certainly, their (i.e., the idol worshiper, etc.) *shirk* is in *ilahiyyah* while affirming the Creator, His attributes, actions, ability, will, and His knowledge of all things, and the ‘*tawhid*’ of those (i.e., Jahmiyyah) is in denying His *rububiyyah*, *ilahiyyah*, and all His attributes. Thus this *shirk* is the worse type, and the more a person increases in *ta’til*, the worse his *shirk* becomes.”⁸⁹

Based on what has past, we will begin mentioning the various levels of those *mutawaqqifin* of the *mushrikin* or *kuffar*

⁸⁸ *Ad-Da wad-Dawa*, p. 144.

⁸⁹ *Mukhtasar as-Sawa‘iq al-Mursalah*, p. 186.

according to how apparent the evidences are for their kufr, relying on the speech of the people of knowledge for that.

The first level: whoever refrains [from *takefir*] in regards to whose *kufr* is known by necessity from the *din* of the people of the religions; from which is:

First: whoever refrains [from *takefir*] of Iblis, Fir‘awn, or of whoever claims divinity for himself or others.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said about *takefir* of whoever does not make *takefir* of Fir‘awn, “Verily, this is knowledge known by necessity from the *din* of the people of the religions. The *Muslimin*, the Jews, and the Christians know that Fir‘awn was from the most disbelieving creations in Allah.”⁹⁰

Second: whoever refrains [from *takefir*] of the idol worshiper, even if he affiliated himself to Islam.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said with regards to *takefir* of whoever validates the worship of idols, “And whoever does not make *takefir* of them, then he is more

⁹⁰ *Majmu' al-Fatawa*, v. 2, p. 125.

disbelieving than the Jews and Christians, as even the Jews and Christians make *takfir* of the idol worshipers.”⁹¹

Ibnul-Wazir as-San‘ani (*rahimahullah*) said, “There is no doubt that whoever doubts in the *kufr* and does not make *takfir* of the idol worshiper, that it is obligatory to make *takfir* of him, and there is no other reason except that his *kufr* (i.e., the idol worshiper) is known in the *Din* by necessity.”⁹²

The ruling of the *mutawaqqif* in relation to this level is *kufr*, and there is no excuse of ignorance for whomever the Prophetic proof has reached.

The second level: whoever refrains [from *takfir*] in regards to whose *kufr* is known by necessity in the *Din* of the *Muslimin* in particular; such as whoever refrains [from *takfir*] of the Jews, Christians, or whoever differs from the *Din* of Islam.

Qadi ‘Iyad (*rahimahullah*) said, “We make *takfir* of whoever does not make *takfir* of anyone who follows another *din* other

⁹¹ *ibid*, v. 2, p. 127.

⁹² *Ar-Rawd al-Basim*, v. 2, p. 509.

than the *Millah* of the *Muslimin*, or stops short regarding them, or doubts [their *kufr*], or validates their way.”⁹³

And Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Whoever does not make it prohibited to follow the religion of the Jews and Christians after he (*sallallahu ‘alayhi wa sallam*) was sent, rather, whoever does not make *takfir* of them and does not have enmity towards them, is not a Muslim by the consensus of the *Muslimin*.”⁹⁴

The ruling of the *mutawaqqif* in this level is *kufr*, and there is no excuse of ignorance for whomever the Prophetic proof has reached.

The third level: whoever refrains [from *takfir*] of whoever ascribes to Islam and fell into *shirk* or *kufr* that there is a consensus regards to the disbelief of whoever fell into it; and those [who refrain from *takfir*] are upon different levels:

The first from the third level: the one who does not have a *tawil* with him. In this case, he is to be explained to and shown either the reality [of those who fell into the agreed upon *shirk* or *kufr*], or the *shar’i hukm* regarding them, or both their reality and *shar’i hukm*. This is in accordance with how

⁹³ *Asb-Shifa bi Ta’rif Huquq al-Mustafa*, v. 2, p. 286.

⁹⁴ *Majmu’ al-Fatawa*, v. 27, p. 464.

widespread and apparent the *shirk* is and how clear the reality is for the *mutawaqqif* in regards to them. If after that, one still refrains, then he is a *kafir*. And if their reality and *shar'i hukm* is already apparently clear, then the one who refrains [from *takfir*] is judged with *kufr* without any explanation.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said about a sect from the Batiniyyah, “The one who has a good opinion of them and claims to be unaware of their reality, then their reality is clarified to him, if he does not disassociate himself from them and openly reject them, he is to be judged as being from them.”⁹⁵

Thus look to how Shaykhul-Islam restricted *takfir* of the one who refrains [from *takfir*] regarding that sect upon his knowing their reality.

Shaykh Sulayman ibn ‘Abdillah (*rahimahumallah*) said with regards to some apostates in his time, “If someone doubts their *kufr* or is ignorant of their *kufr*, it is to be clarified to him using evidences about their *kufr* from the Book of Allah and the Sunnah of His messenger (*sallallahu ‘alayhi wa sallam*). After that, if he doubts or hesitates, then he is a *kafir*

⁹⁵ *ibid*, v. 2, p. 133.

according to the agreement of the scholars, since the one who doubts the *kufr* of a *kafir* is himself a *kafir*.”⁹⁶

Notice here that Shaykh Sulayman stipulated explaining and showing the *shar‘i hukm* to the *mutawaqqif* before making *takfir* of him.

Imam Abu Hatim ar-Razi (*rahimahullah*) said about the one who says the Quran is created, “Whoever doubts his *kufr* from those who understand and are not ignorant, then he is a *kafir*. And whoever is ignorant is taught. So he either complies to the truth of making *takfir* of him, or else *kufr* would be applied.”⁹⁷

In relation to this type, Abu Hatim conditioned teaching the *mutawaqqif* before making *takfir* of him.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said in regards to the Hululiyyah,⁹⁸ “Whoever doubts their *kufr* after knowing their statements and [after] knowing the *Din* of Islam, then he is a *kafir* like whoever doubts in the *kufr* of the Jews, Christians, and *mushrikin*.”⁹⁹

⁹⁶ *Ad-Durar as-Saniyyah*, v. 8, p. 160.

⁹⁷ *Tabaqat al-Hanabilah*, v. 1, p. 286.

⁹⁸ Publisher’s note: They are a Jahmi sect whose beliefs revolve around the false notion that Allah is everywhere. And He is far above their claim.

⁹⁹ *Majmu’ al-Fatawa*, v. 2, p. 368.

As for this instance, he conditioned informing both the reality and the *shar'i hukm*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said about the Druze sect, "There is no disagreement in the *kufr* of these amongst the *Muslimin*. Rather, whoever doubts their *kufr* is a *kafir* like them."¹⁰⁰

Notice in this form that in making *takfir* of the *mutawaqqif*, he did not stipulate the condition of explaining the reality and [*shar'i*] *hukm*. This is due to the apparent reality of this sect and of the proofs indicating their *kufr*.

The second category from the third level: it is the one who has corrupt principles, then comes with a *tawil*. The ruling on him hangs on how apparent and widespread the *kufr* of a specific individual or group and sect is.

Therefore, if the *kufr* is widespread and known, then he is to be considered as a denying obstinate *kafir* hiding behind the guise of his *tawil*. And in other cases and situations there is a dispute on whether he is a *fasiq* or *kafir*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said regarding a sect of the Batiniyyah, "As for whoever says their statements have a *tawil* that agrees with the *Shari'ah*, then he is to be

¹⁰⁰ *ibid*, v. 35. 162.

considered as one of their heads and leaders. If he was intelligent, then he would know his lie in that which he said, and if he actually believes in that inside and out, then he is more disbelieving than the Christians. And so the one who does not make *takfir* of those (i.e., Batiniyyah) and excuses their statements [of *kufr*] due to *tawil*, would be even further away from *takfir* of the Christians for their belief in the trinity.”¹⁰¹

And he (*rahimahullah*) also said, “And from him (i.e., Imam Ahmad) there are two narrations in making *takfir* of the one who refrains from *takfir* (i.e., those who do not make *takfir* of the Jahmiyyah), and what is correct from the two is that he does not disbelieve.”¹⁰²

Imam al-Bukhari (*rahimahullah*) said, “I have looked into the sayings of the Jews, Christians, and Majus, and I have never seen a people more astray in their *kufr* than them (i.e., the Jahmiyyah), and I consider those who do not make *takfir* of them to be ignorants, except for the one who does not know their *kufr*.”¹⁰³

What is apparent from this statement by Imam al-Bukhari is that he leans towards refraining from *takfir* of those who

¹⁰¹ *ibid*, v. 2, p. 133.

¹⁰² *ibid*, v. 12, p. 486.

¹⁰³ *Khalq Af'al al-'Ibad*, p. 71.

refrain from *takefir* of the Jahmiyyah, which is similar to one of two narrations from Ahmad.

Al-Mardawi (*rahimahullah*) said,

Ibn Hamid in his *usul* mentioned the *kufr* of the Khawarij, Rafidah, Qadariyyah, and the Murjiah, and said, “Whoever does not make *takefir* of those whom we have made *takefir* of, then he is ruled with *fisq* and is abandoned. There are two opinions regarding his *kufr*.” And what he (i.e., ibn Hamid) mentioned, and others besides him from al-Marwadhi, Abu Talib, Ya’qub, and those like them, is that such a person does not disbelieve...

He (i.e., ibn Hamid) said regarding the Mu’tazilah who deny that the heart of the Prophet (*sallallahu ‘alayhi wa sallam*) was taken out and returned [to his body] during the night of the *Isra*, “There are two opinions with regards to their *kufr*,” based on his principle in relation to the Qadariyyah who deny the knowledge of Allah and that it is as an attribute of Him, and based upon [his ruling] of who says, “I do not make *takefir* of the one who does not make *takefir* of the Jahmiyyah.”

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¹⁰⁴ *Al-Insaf fi Ma’rifah ar-Rajih min al-Khilaf*, v. 1, p. 324.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “As for the *Salaf* and the leading scholars, they did not dispute amongst each other over not making *takfir* of the Murjah, the Shi‘ah *al-Mufaddalah* (i.e., those who preferred ‘Ali over other *Sahabah* without cursing them), and other [groups of *bida*]. There is no discrepancy in the narrations of Ahmad in not making *takfir*, even though some of his companions differed from what is reported from him or his *madhhab* and mentioned the making of *takfir* of all the people of *bida*’ from those [mentioned] or other than them, contrary to what is reported from him or his *madhhab*; until some of them made those and others remaining [in Jahannam] a general [rule], and this is an error according to his *madhhab* and according to the *Shari‘ah*.”¹⁰⁵

As for the third category from the third level: it is the one who has sound principles, then comes with a *tawil*, as what occurred from some *Sahabah* (*radiyallahu ‘anhum*) in their error in regards to some apostates. When Allah (*ta‘ala*) clarified the mistake of those who made *tawaqquf*, He did not label them with *kufir*.

On authority of ibn ‘Abbas (*radiyallahu ‘anhuma*), that he said,

Some of the people of Makkah accepted Islam but they used to hide their *islam*. Then the *mushrikin* took

¹⁰⁵ *Majmu’ al-Fatawa*, v. 3, p. 351.

them out with them on the Day of Badr. Some were wounded and some of them were killed. The *Muslimun* said, “These companions of ours were *Muslimin* and were forced [to go out], so seek forgiveness for them.” Then the *ayah* came down, “Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, ‘In what [condition] were you?’ They will say, ‘We were oppressed in the land.’ The angels will say, ‘Was not the earth of Allah spacious [enough] for you to emigrate therein?’ For those, their refuge is Hell - and evil it is as a destination.” So a message was sent with this *ayah* to those *Muslimin* who remained, and that there is no excuse for them. They then left, but the *mushrikin* followed and caught up with them and dragged them into *fitnah*. Therefore, this *ayah*: “And of the people are some who say ‘we believe in Allah,’” was sent down.¹⁰⁶

Shaykh ‘Abdullah ibn Muhammad ibn ‘Abdil-Wahhab (*rahimahumullah*) said, “Thus Allah revealed this *ayah* and made clear the ruling of those *mushrikin* and that they are from the people of the Fire, even though they professed Islam.”¹⁰⁷

¹⁰⁶ Narrated by at-Tabari in his *tafsir* (v. 9, p. 102) with an authentic chain.

¹⁰⁷ *Ad-Durar as-Saniyyah*, v. 10, p. 241.

Furthermore, it is narrated that the *Sahabah* (*radiyallahu ‘anhum*) disagreed amongst each other with regards to *takefir* of some of the *murtaddin*. When Allah (*ta‘ala*) clarified the *kufir* of those people (i.e. the *murtaddin*), He did not order those who refrained from *takefir* to renew their *islam*.

Indeed, Allah (*ta‘ala*) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].”¹⁰⁸

What is authentic in relation to the reason for its revelation is that the Prophet (*sallallahu ‘alayhi wa sallam*) went out to [the Battle] of Uhud and some people then who were originally with him, left and turned back. The *Sahabah* of the Prophet (*sallallahu ‘alayhi wa sallam*) were split on two opinions concerning them; some said, “We should kill them,” while others said, “Do not.”¹⁰⁹

And it has been authentically reported from Mujahid (*rahimahullah*) that he said,

¹⁰⁸ An-Nisa: 88.

¹⁰⁹ Agreed upon.

Some people came out from Makkah until they reached Madinah. They claimed to be *muhajirun* and then committed *riddah* after that. They asked the Prophet (*sallallahu ‘alayhi wa sallam*) for permission to return to Makkah and to take their goods in order to trade. The believers differed regarding them; some said, “They are *munafiqun*,” and others said, “They are believers.” Then Allah showed their *nifaq* and ordered to fight them.¹¹⁰

It is also narrated from ibn ‘Abbas (*radiyallahu ‘anhuma*) that he said, “There were two groups and the Messenger (*sallallahu ‘alayhi wa sallam*) did not deny anyone from amongst either, then the *ayah* was revealed, ‘What is [the matter] with you [that you are] two groups concerning the hypocrites.’”¹¹¹

Imam at-Tabari (*rahimahullah*) said in his explanation of the *ayah* of His (*ta‘ala*) saying: “What is [the matter] with you that you are two groups concerning hypocrites while Allah has made them fall back [into error and disbelief] for what they earned?” He said,

¹¹⁰ Narrated by at-Tabari with an authentic chain.

¹¹¹ *Tafsir at-Tabari*, v. 8, p. 10.

It means: Allah returned them to the rulings of the people of *shirk*; in that their blood is permissible to be shed and their offspring enslaved.¹¹²

Indeed, Imam at-Tabari gave precedence to the opinion that the reason for the revelation of this *ayah* was concerning a people who apostatized from Islam. He said, after mentioning the different sayings of the *Salaf* regards to the reason for its revelation:

And the first of these opinions is correct. The opinion which stated this *ayah* was revealed in regards to the differing of the companions of the Messenger of Allah (*sallallahu 'alayhi wa sallam*) concerning people who apostatized after Islam from the people of Makkah.¹¹³

Ibn Abi Zamanin (*rahimahullah*) said,

They were people from the *munafiqin* who were in Madinah then left to Makkah. Then they left Makkah to Yamamah for trade, and then they apostatized from Islam and exposed what was in their hearts of *shirk*. Therefore, the *Muslimin* met up with them and were split into two (i.e., two groups) regarding them.

¹¹² *Tafsir at-Tabari*, v. 8, p. 7.

¹¹³ *ibid*, v. 8, p. 13.

Some said: “Their blood is permissible. They are *mushrikin murtaddin*.” Others said: “Their blood is not permissible. They are a people who *fitnah* took hold of.” As a result, Allah (*ta‘ala*) said, “What is [the matter] with you [that you are] two groups concerning the hypocrites.”¹¹⁴

Another proof is what is favored by a group of scholars in that ‘Umar ibnul-Khattab (*radiyallahu ‘anhu*) refrained from *takfir* of those who resisted the *ṣakāh* in the beginning. When Abu Bakr (*radiyallahu ‘anhu*) clarified their *kufir* to him, he agreed with him and was not asked to repent from his refraining in relation to them.

Indeed, it is authentically reported from ‘Umar (*radiyallahu ‘anhu*) that he said to Abu Bakr about the *murtaddin*,

How can you fight the people when the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “I was ordered to fight the people until they say *la ilaha illallah*, so whoever says that, his wealth and self is protected from me except by its right (i.e. accordance to *Shari‘ah*), and their account is with Allah.”¹¹⁵

¹¹⁴ *Tafsir al-Quran al-‘Aziz*, v. 1, p. 393.

¹¹⁵ Agreed upon.

The ruling in this situation is that the *mutawaqqif* is not made *takfir* of initially. Rather, he is ruled with making a mistake. This ruling is based on the fact that *takfir* is from *al-Ahkam ash-Shar'iyyah* (the *Shari'ah* rulings). The ruling of the mistaken *mujtahid* [here] is like the ruling of others besides him where one makes a mistake in *al-Masail ash-Shar'iyyah* (*Shari'ah* issues). If the proofs are then given and clarified to him, his *tawil* cut off, and he still persists in making *tawaqquf* after that, he becomes a *kafir*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Indeed, *iman* in the apparent widespread obligatory matters being obligatory, and [*iman*] in the apparent widespread prohibited matters being prohibited, is from the greatest foundations of *iman* and principles of the *Din*. The one who rejects them is a *kafir* by consensus. However, the *mujtahid* who errs with regards to some of them is not a *kafir* by consensus.”¹¹⁶

And Shaykh Sulayman ibn Sahman (*rahimahullah*) said, “If it were decreed that a person from amongst the scholars made *tawaqquf* from pronouncing the *kufr* of a person from the ignorant blind followers of the Jahmiyyah or the ignorant blind followers of the grave worshipers, it would be possible for us to excuse him regarding that, by saying he is excusably

¹¹⁶ *Majmu' al-Fatawa*, v. 12, p. 496.

mistaken. We do not say that he is a *kaḥfir* as he is not safe from errors, and the consensus regarding that is certain.”¹¹⁷

The fourth level: whoever refrains [from *taḥfir*] in regards to whoever falls into *kuḥfr* or *shirk*, and the reason for refraining is a permitted *sharʻi* purpose. So from that is:

(a) Whoever stops [in *taḥfir*] regarding one who fell into a type of *shirk* or *kuḥfr* that is differed upon whether the doer is expelled from the *Millah*, like leaving *salah*.

(b) From this [level] are those who refrained from those affiliated to *sharʻi* knowledge, with the intent to guard the scholars of the *Muslimin* from *taḥfir*.

The ruling of the *mutawaqqif* here on these two types is that he is a *mujtahid* who will be rewarded, *bi-ithnillah*. Thus if he was correct he will have two rewards, and if he was mistaken one reward.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said, “Repelling *taḥfir* from the scholars of the *Muslimin*, even if they were mistaken, is one of the most deserving of the *Shariʻah* purposes. Even if we suppose that by refraining from *taḥfir* of the speaker - believing that he is not a *kaḥfir* - was for the sake

¹¹⁷ *Kashf al-Anḥam wal-Iltibas*, p. 70.

of protecting and supporting his Muslim brother, this would have been a good *shar'i* purpose. And if in his *ijtihad* he was correct, then he will have two rewards, and if he was mistaken then for him is one reward.”¹¹⁸

Here is an important question, and it is: in which level does the *mutawaqqif* of the grave worshipers fall into?

The answer: The level of the *mutawaqqif* in regards to the Quburiyyah (grave worshipers) differs based upon the apparentness of the *shirk* or belief in the occupant of the grave. No doubt, from it is what is similar to the worshipers of idols or even greater. And from it is what is less than that. And from it is what is restricted to innovations in the *Din*, which does not reach the level of *shirk*.

Shaykhul-Islam ibn Taymiyyah (*rahimahullah*) said,

There are three levels in this *bab* (chapter/section/category): the first: one who calls on other than Allah, whether he is dead or not present, and whether he was from the prophets, righteous, or other than them, and says: “O my master so-and-so help me,” “I seek aid from you,” “I seek

¹¹⁸ *Majmu' al-Fatawa*, v. 35. P. 103.

assistance from you,” or “aid me against my enemy,” and what is similar to this. This is *ash-shirk* with Allah... Worse than that is if says: “forgive me,” or “accept my repentance,” as done by a group of ignorant *mushrikin*...

Worse than that still, is if he was to prostrate to his grave, or offers *salah* towards him, seeing the *salah* done towards the grave as greater in virtue than *salah* facing the *Qiblah*. Some of them even say: “This is the *qiblah* of the selected people and the Ka’bah is the *qiblah* of the general people...”

Still worse than that is that they see a journey to the grave as a type of *hajj*, even saying that if undertaken a number of times it is equal to *Hajj*, with the extremists amongst them saying that visiting it once is better than *Hajj* to the Ka’bah multiple times, and similar to this. All of this is *shirk*, even if many people have fallen into some of them.

The second: one who says to the dead or absent, from the prophets or righteous: “Ask Allah for me,” “Ask your Lord for us,” or “Ask Allah for us,” similar to what is done by the Christians with regards to Maryam and others. A knowledgeable person would not doubt that this matter is not permissible and that

it is from the innovations which none of the *Salaf* of the *ummah* have taken part in.

Thus it is known that it is not permissible to ask the dead for anything; it should not be sought out from him to make *du'a* to Allah for himself or other than that. It is not permissible to plea to him about worldly affairs or matters pertaining to the *Din*, even if it was permissible to complain to him during his life, because doing so when he was alive does not lead to *shirk*, while this does lead to *shirk*...

The third: that he says: "I ask You, [O Allah], by the name of so-and-so," or "by the virtue of so-and-so," and things similar to this nature that was mentioned by Abu Hanifah, Abu Yusuf, and others, in it not being permissible.¹¹⁹

¹¹⁹ *Majmu' al-Fatawa*, v. 1, p. 350.